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A table of contents for *The Evangelical Quarterly* can be found here:

https://biblicalstudies.org.uk/articles_evangelical_quarterly.php

THE THEOLOGY OF JESUS AND THE THEOLOGY OF PAUL'

INTRODUCTION

THE study of this theme is facilitated by the fact that the teachings both of the Lord Jesus Christ and of His servant, Paul, were marked by crystal clarity of thought and definiteness of statement. Their teaching was neither vague nor variable. Their Yea was Yea, and their Nay, Nay, Matt. v. 37; 2 Cor. i. 17-19.² For example, neither Jesus nor Paul hesitated to express his belief in the resurrection when such faith meant opposing influential groups, Mark xii. 18-26; Acts xvii. 18, 32; xxiii. 6; 1 Cor. xv.

“BACK TO CHRIST”

However, the study is complicated by the questionable usage of a current catchword. The cry in many quarters is “Back to Christ”. Because of His historical and His religious position every Christian accepts the normative character of the teachings of Jesus; and no system is entitled to be called Christian which contradicts His principles.³ But one should certainly be sure of his ground before agreeing that the Apostle Paul was in contradiction to the very One whom he loved as his Redeemer, worshipped as his Lord and obeyed as his Master.

Paul versus Jesus is a connotation of the “back to Christ” movement which the Bible Christian rejects. A “liberal” who suppresses the doctrinal teachings of Jesus; and then suppresses the ethical teachings of Paul naturally secures an ethical religion as the religion of Jesus and a theological structure as the religion of Paul. Then without stopping to ask whether the two may not be supplementary he cries, Paul against Jesus! Some of these writers specifically admit that they are abstracting only a part of Jesus’ teachings to be labelled His Gospel, while they dismiss other portions of His doctrine as elements borrowed from contemporary culture.⁴ More often one or two points are fixed upon as “the essence of Jesus’ religion” and the rest

¹ Prepared for a new Bible Commentary in Korea to be published by the Korean Presbyterian General Assembly and re-published here by permission of the Editor, Dr. Floyd E. Hamilton.

² Adam, K.: *The Son of God*, pp. 94, 96.

³ Paterson, W. P.: *The Rule of Faith*, pp. 158-9.

⁴ Wendt: *System der Christlichen Lehre*, 1906-7.

disregarded, minimized, or denied. This procedure cannot be sustained by appeal to any objective source: neither the Four Gospels, the Synoptic Gospels, Mark, "the primitive narrative", "the primitive sayings", nor even a reasonable number of "forms" distilled from the gospel narrative. Hence, the inference lies close that the one who offers them has made his own wish the norm for determining the religion of Jesus.

An examination of these so-called gospels of Jesus shows that they take about three generic forms. One form, frequently found in American books and periodicals, is based on Harnack's *Das Wesen des Christenthums*. Here Jesus is represented as a simple and gracious figure preaching an ethical gospel, emphasizing the Fatherhood of God, the duty and joy of self-sacrifice, the infinite value of human personality, brotherhood and the inwardness of religion, and the Kingdom of God. Another type conforms more to the Unitarian platform of the nineteenth century. One is told that the prophetic religion which culminates in Jesus "stresses the Fatherhood of God, the Brotherhood of Man, and the establishment on earth of 'the Kingdom of God', or the organization of the real democracy, which involves co-operation for the common good". In similar vein pulpit orators insist that even the cosmic mind will never outmode the Fatherhood of God, the brotherhood of man, and the leadership of Jesus; and that these sublime truths may even be exported without modification. A third form of this scheme fastens upon the summary of the law of God. One is told that "Jesus summarized all religion as loving God supremely and loving our neighbour as ourselves", or "the religion of Jesus—the love of God and the service of man—is the absolute religion". Every one of these summaries totally ignores the eschatological direction of Jesus' preaching and His own superprophetic self-consciousness which representative scholars¹ single out as the most characteristic notes in His message. Very little thought is sufficient to show the inadequacy of making Jesus' message consist only in the commandments to love God and to love one's neighbour. Jesus certainly endorsed this summary as the first commandment, Mark xii. 28-31. But the two statements themselves occur in the Old Testament law, Deut. vi. 4f, Lev. xix. 18, and were in current use in Jesus' day among the

¹ Heussi, Dr. Karl: *Kompendium der Kirchengeschichte*, 1930, p. 25. Gore: *Reconstruction in Belief*, pp. 462-3.

Jewish lawyers as the sum of the law, Luke x. 27. If Jesus only came to say what Moses had already said and what the rabbis already understood as the sum of the law, there seems to have been little occasion for His coming at all.

On the other hand scholars of the most diverse theological views who follow a particular teaching through the New Testament find that Paul has truly carried forward the doctrine under examination along the lines laid down by Jesus. From the eschatological approach Schweitzer finds Paul in "complete agreement" with Jesus.¹ Moffatt discovers the basis of Paul's doctrine of grace in the words as well as the life of his Master.² Kagawa lists love as a central message in ten of Paul's epistles, another of Jesus' great notes. C. Anderson Scott and John Baillie find the fellowship which Jesus gathered about Himself continuing true to form in Acts and the Pauline Epistles.³ Professor John Murray has shown that both Jesus and Paul maintained the sanctity of the moral law. Gresham Machen indicates detailed agreement in the teachings of the two on the Kingdom of God, the fatherhood of God, grace, and ethics.⁴ My colleague, Dr. J. B. Green, has found that the Gospel of Jesus agrees with the Gospel of Paul in the message of the death and resurrection of Christ, and the conditions on which salvation becomes available.⁵ Denney's monograph, *The Death of Christ*, establishes the accord of Jesus and Paul on this doctrine. With reference to the fundamental circles of Paul's theology, R. Seeberg writes, "all three are coherent with Jesus' teachings as with the Old Testament prophecies".⁶

Paul's Path to Jesus. It thus becomes evident that we should think of Paul and Jesus as agreeing in their teaching. Indeed, there is no surer, or clearer path back to Christ than the Pauline. Luther tells us that the scholastics had led him away from Christ; but that Paul brought him back. Paul says that he got his gospel not from man nor through a man; but from Jesus Christ, Gal. i. 1, 11-12. Christian history, whether it be the Primitive Church, the Reformation, or modern revivals, shows that Christ's power is ever most effective in the lives of men where Paul's

¹ Schweitzer: *The Mysticism of St. Paul*, viii.

² Moffatt: *Grace in the New Testament*.

³ *Essays on the Spirit*, edited by Streeter; Baillie: *The Place of Jesus Christ in Modern Christianity*.

⁴ Machen: *The Origin of Paul's Religion*, pp. 160-5.

⁵ Green, J. B.: in *Union Seminary Review*, xli. 1, 2, 3.

⁶ *Lehrbuch der Dogmengeschichte* I: 87.

exposition of Christianity is vigorously proclaimed. "Judging it by its fruits we estimate Paul's gospel as the mightiest moral and spiritual dynamic that has ever been released on this planet."¹ Under Paul's preaching the disciples were first called Christians, Acts xi. 26. His preaching coined the name and wrought the reality of Christianity just because Paul was a true and complete exponent of the revelation which God made of Himself in the incarnation, life, death, and resurrection of our Lord Jesus Christ.

Necessarily, there is a difference in form between the teachings of Jesus and Paul. Obviously we have Jesus' message as it is reported by His disciples. In all such cases there is the question of the disciples' receptivity to be considered. In the Synoptics, for example, we have that part of Jesus' teaching, which He put into such graphic and concrete form that the unlearned men whom He had chosen could not forget it. This very concreteness and simplicity gives a literary charm and universal attractiveness to Jesus' religious teachings scarcely found in Paul. Moreover, in the Providential preparation of Paul, extending from his birth (Gal. i. 15), the Apostle brought to the Gospel a theologically trained mind and presented this theologically apprehended faith in his own epistles—without the mediation of disciples. Thus Paul's terms immediately became the theological vocabulary of the Church; and it was easy to assume that he was the more theological. However, when one looks beneath the surface he will often find that Jesus' inimitable illustrations enshrine the identical theology expressed in Paul's more abstract phraseology. And on any, except a very narrow view of the matter, one must rejoice that our Lord Jesus Christ has been revealed in conceptual as well as concrete terms, in abstract as also in graphic forms.

In revelation the fact or event generally precedes the full explanation of the meaning of that event. Jesus' revelation reached its climax in His death and resurrection. Therefore, we would scarcely expect Jesus prior to His death to fully expound the meaning of that death. It is a matter of record, Mark viii. 32; Luke xxiv. 25; John xvi. 12, that Jesus' repeated efforts to teach His death were blocked by the non-receptivity of the disciples.² Jesus' own teachings during the forty days after

¹ Green, J. B.

² Kagawa counts ten references in Jesus' teachings as given in Mark alone, to His death prior to that event, *The Religion of Jesus*, p. 90.

His resurrection are given in such meagre summaries that, as the late Professor R. Seeberg has pointed out, one must use the whole apostolic literature as a commentary to reconstruct Jesus' Gospel of the Forty Days. That is, we must go to Paul to fully understand Jesus' doctrine of His death (which according to repeated summaries in Luke certainly loomed large in the post-resurrection teachings, xxiv. 7, 26, 45); as well as to find that elaboration and completion of Jesus' teachings which the disciples had previously been unable to bear.

The *vincula* connecting the teachings of Jesus and the theology of Paul cannot be overlooked by those who would get a true view of New Testament theology. These include the post-resurrection teaching of Jesus and primitive Christianity adequately construed. This latter was characterized by the reciprocating action of the Holy Spirit bringing an immediate experience of Christ and creating a fellowship of those who believed in Him with "a structure of fixed representations, teachings, ordinances, morals, usages, historical authorities. In that both these elements worked together, an ordered historical development became possible. The form remained not an empty form, but the personal experience gave it content, and the experience became not a formless enthusiasm, but enclosed itself in the form of the original knowledge of Christ."¹ Included in these structural elements scholars have discovered more or less fixed forms and traditions for faith, moral life, church praxis and Christian hope to which Alfred Seeberg has given the appropriate name, *The Catechism of Primitive Christianity*.

It was only after the blessed outpouring of the Holy Spirit at Pentecost that the disciples came to occupy toward the Ascended Redeemer that kind of fellowship which was to be normative for future Christians. Thus we must regard it a wise Providence which provided one who had not been a disciple of Christ after the flesh; but who was converted and subdued by the Lord from heaven to write so large a portion of the New Testament, attesting in his own experience a fellowship which can be more nearly normative for the Christian centuries than can be the precious privilege of that disciple who earlier leaned on his Master's bosom.

Sinners who accept Paul's Gospel of the Lord Jesus who died for their redemption enter the goodly fellowship of the Apostles.

¹ Seeberg, R.: *Lehrbuch d. Dogmengeschichte* I : 84.

Ministers who preach the Gospel Paul preached carry on the Apostolic Succession.

SPECIFIC DOCTRINES

The more closely one compares the teachings of Jesus with those of Paul the more evident becomes the agreement between the two. In the space allotted we can only hope to scan the field.

I

THE KNOWLEDGE OF GOD

(a) *Nature.* Jesus as well as Paul sees a general revelation of God in nature. (Matt. v. 45; vi. 26-30; Luke xii. 27; Acts xiv. 17; Rom. i. 20.) The lilies of the field, the birds of the heavens, the sunshine, the rain and the harvest bear their testimony to God for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made.

(b) *The Bible.* For Jesus as for Paul the Bible is fundamental to our knowledge of God. Men err because they do not know the Scripture (Mark xii. 24; Matt. xxii. 29). The sufficient answer to Satan is "It is written" (Matt. iv. 3, 7, 10). David spake the one hundred and tenth Psalm by inspiration of the Holy Spirit (Mark xii. 36). One who does not believe in all that the prophets have spoken is "foolish and slow of heart" (Luke xxiv. 25-7). Scripture "must needs be fulfilled" (Luke xxiv. 44; Matt. xxvi. 31). Jesus found common ground with the scribes in the Scripture. Both held that "scripture cannot be broken" (John x. 34-5). We rightly call Jesus our Lord and Teacher. And if the high doctrine of the inspiration of the Old Testament held by the Jews of His day were not so He would have told us. Moreover, Jesus promised the Holy Spirit to guide His disciples into the truth concerning Himself which they could not bear prior to His decease, thus guaranteeing the inspiration of their work in writing the New Testament (John xvi. 13, 14; xiv. 26; xv. 26).

Similarly, Paul teaches that all Scripture is God-breathed (2 Tim. iii. 16). Paul, as well as the other New Testament

writers, continually quotes the words of the Old Testament, even where God is not directly the speaker, as the oracles of God (Rom. iii. 2 ; Acts vii. 38 ; Matt. xix. 4-5 ; Heb. iii. 7 ; i. 5f). Further Paul joins the New Testament statements with the Old as equally Scripture (1 Tim. v. 18 ; cf. Deut. xxv. 4 and Luke x. 7), as does Peter (2 Peter iii. 16). Paul even makes the acceptance of the authority of his epistles a condition for Christian fellowship (2 Thess. ii. 15 ; iii. 6, 14). We accept the infallible truth and Divine authority of Scripture, because that is the doctrine of Christ and of His inspired Apostles.

(c) *Jesus*. Both Jesus and Paul teach the absolutely unique place of Jesus in the saving revelation of God. "No one knoweth the Father save the Son and he to whom the Son willeth to reveal Him" (Matt. xi. 27 ; Luke x. 22). "No one cometh unto the Father, but by me" (John xiv. 6-11 ; iii. 14-15 ; v. 26 ; vi. 35, 40, 53 ; viii. 12). Jesus' ultimatum is: "Except ye believe that I am he, ye shall die in your sins" (John viii. 24). For Paul the light of the knowledge of the glory of God shines in the face of Jesus Christ (2 Cor. iv. 6), the *one* mediator between God and man (1 Tim. ii. 5). Paul determined to know nothing save Jesus Christ and Him crucified (2 Cor. ii. 2) ; for it was a faithful saying among Christians that Jesus Christ came into the world to save sinners (1 Tim. i. 15). In full accord with both Jesus and Paul Peter places the Lord Jesus Christ upon a solitary throne : "In none other is there salvation ; for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts iv. 12).

(d) *Heavenly Illumination*. One does not enjoy a saving apprehension of Jesus except it be given unto him (Matt. xiii. 10-17 ; John vi. 37, 39, 65). The Father reveals Christ, not to the wise and understanding but unto babes (Matt. xi. 25 ; xvi. 17 ; xix. 14 ; 1 Cor. i. 26-9). Thus Jesus as well as Paul teaches the need of an immediate revelation or illumination to remove the veil of darkness which sin has spread over man's heart. Only by this illumination which the Father gives and the Spirit works is a sinner able to believe in Christ, either in the days of His flesh or in the preaching of His Cross (1 Cor. i. 23 ; 2 Cor. iii. 1-iv. 6). God grants a saving knowledge of Himself by the inner illumination of His Spirit, and the salvation objectively offered in His Word (cf. Isaiah lix. 21).

II

THEISM

Both Jesus and Paul begin with Old Testament Theism, of which the outstanding characteristics are the power and the personality of God. Each supplemented this conception by adding the doctrine of the fatherhood of God. Although there was preparation in the Old Testament "Jesus was ushering in a new era when He taught His disciples to say 'Our Father which art in heaven'.

"This conception of the fatherhood of God appears in Paul in just the same way as in Jesus. In Paul as well as in Jesus it is not something to be turned to occasionally; on the contrary it is one of the constituent elements of the religious life. It is no wonder that the words 'God our Father', appear regularly at the beginnings of the Epistles. The fatherhood of God in Paul is not something to be argued about or defended; it is altogether a matter of course. But it has not lost, through repetition, one whit of its freshness. The name 'Father' applied to God in Paul is more than a bare title; it is the welling up of the depths of the soul. 'Abba, Father' on the lips of Paul's converts was exactly the same, not only in form but also in deepest import, as the word which Jesus first taught His disciples when they said to Him, 'Lord, teach us to pray.'"¹ For Paul as for Jesus the Fatherhood that breathes in these words is a fatherhood of redemption, regeneration and adoption; and the sonship is to the twice-born, to those who are regenerated by the Spirit.

Jesus' fundamental conception of God is "Father, Lord of heaven and earth" (Matt. xi. 25; Luke x. 21); fatherly Sovereign and sovereign Father. And these two notes, the fatherhood and the sovereignty of God, as well describe Paul's fundamental teaching. They have been accurately used to characterize the doctrine of John Calvin. The Lord of heaven and earth is our Father; and our Father is Lord of heaven and earth.

God's providential care extends to the clothing of the lilies of the field (Matt. vi. 28), the feeding and the falling of each sparrow (Matt. vi. 26; x. 29; Luke xii. 6), to the sunshine and the rain (Matt. v. 45), to the very hair of our heads (Matt. x. 30). Or to put the same truth in the more prosaic and abstract but

¹ Machen: *The Origin of Paul's Religion*, p. 162.

ever precious words of Paul, "All things are of God" (2 Cor. v. 18) and "God worketh all things together for good to those that love Him" (Rom. viii. 28). According to the Gospels and the Epistles, God rules in the everyday course of nature, the sunshine and the rain, in giving grace to accept His will whether it be a cup of agony or a sharp thorn in the flesh as well as in miraculously healing the sick and raising the dead. "Jesus and Paul are at one in assuming that demons and angels exercise power in the world,"¹ subject, however, to the sovereign will of God.

This results in the sublimest form of theistic piety. The disciple is to live out of the Father hand of God (Matt. vi. 32; Phil. iv. 11-13); to live under the eye of the Father who seeth in secret (Matt. vi. 1-18; Gal. i. 10); to imitate the gracious Father (Matt. v. 43-8; vi. 14-15; Eph. iv. 32-v. 1); and to seek ever His glory (Matt. v. 16; vi. 9, 33; 1 Cor. i. 31; 2 Cor. x. 17); to cast aside earthly anxiety as sin (Matt. vi. 25-32; Phil. iv. 6), trusting constantly in the Father's care. Hence, men ought always to pray and not to faint (Luke xviii. 1; Phil. iv. 6), both for temporal (Luke xi. 3; Matt. vi. 11; vii. 7-11; Phil. i. 19; Acts xvi. 16, 25), and for spiritual goods (Luke xi. 2-13; Eph. i. 16-19; iii. 14-19).

III

THE LAW

Jesus maintained the authority and the sanctity of the moral law.² "If ye love me ye will keep my commandments." "He that hath my commandments and keepeth them he it is that loveth me." "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (John xiv. 15, 21; Matt. v. 19). The examples which Jesus used show that by commandments He meant the Ten. The sixth and the seventh commandments receive comment in the Sermon on the Mount (Matt. v. 21-2, 27-8); the fifth on a later occasion (Matt. xv. 3-6); on still another the sixth, seventh,

¹ Schweitzer: *Ibid.*, p. 56.

² Murray, John: "The Sanctity of the Moral Law," *THE EVANGELICAL STUDENT*, X, 2, and cf. from the opposite theological position, Bultman, R.: *Jesus and the Word*, pp. 61-4.

eighth, ninth and fifth commandments (Mark x. 17-19). "Look at the catalogue of sins He condemns—fornication, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness, idolatry, false swearing, the obscuration and virtual nullification of the Sabbath institution by the carnal impositions of man—and the ten commandments as the basic norm of righteousness is the lesson which he who runs may read."¹ Similarly, Paul teaches that while we are not saved by obedience to the law, we are saved unto obedience of the law and that "the law is holy, and the commandment holy, righteous and good" (Rom. vii. 12, 14, 16). In the thirteenth chapter of Romans Paul specifies the seventh, the sixth, the eighth, and the tenth commandments as examples of what he means by the law of God. The ten commandments underlie his catalogue of sins in I Cor. vi. 9-11; and the second commandment the discussion in the eighth chapter of that Epistle, cf. also James ii. 8-12.

Ethics with Jesus and Paul as with the rabbis was obedience to the revealed will of God. But Jesus and Paul utterly differed from the rabbis in that they dismissed the formalism, trivialities and traditions which the Pharisees maintained. Jesus stressed the weightier matters of the law and summarized it in the commands to love God and our neighbour. Paul declared that love is "the fulfilling of the law" (Rom. xiii. 8), that is, love is the motive that leads to fulfilling the several commandments.

In Jesus' day the *lex talionis* was being misused. Moses gave the law of "an eye for an eye and a tooth for a tooth" to be used by judges in administering justice (Exodus xxi. 24; Lev. xxiv. 20; Deut. xix. 21). It expressed in primitive form the principle which every righteous judge recognizes, namely that the punishment should equal the offence. But the Jews were making this legal maxim the norm for their personal relations and contacts. *Chrestos*, a French novel by A. Dupouy, accurately depicts the tragic effects of thus taking the law into one's own hands, in the first century. Jesus insisted that His disciples rather than do this ought to turn the other cheek, or go the second mile (Matt. v. 38-42). These celebrated verses, however, do not abrogate a judge's duty to make the penalty fit the offence, nor do they destroy a Christian's allegiance to a civil government which exercises force when necessary. Jesus taught his disciples

¹ Murray, John: *Ibid.*

to render unto Cæsar the things that are Cæsar's (Matt. xxii. 21) ; and His disciples Peter (1 Peter ii. 13, 17), and Paul (Rom. xiii. 1-7), likewise teach obedience to duly constituted authority, holding that God has given the civil power the sword of justice to punish evil. The more effective becomes the Gospel sway over men the less occasion will there be for force to preserve order and punish crime.

In the Sermon on the Mount " Jesus sharpened the law and preached judgment ".* He demonstrated that the several commandments, such as the seventh and the sixth, involved the thoughts and intents of the heart and the words that issue from within as well as the acts of the body (Matt. v.). The tenth commandment first showed Paul the inwardness of the law (Rom. vii. 7). The Baptist's preaching of the righteousness God requires drove John's disciples to the Lamb of God as soon as He appeared ; Jesus' sharpening of the law issued in the demand for a righteousness exceeding that of the scribes and Pharisees (the most religious people of the day), Matt. v. 20 ; Paul's consideration of the full majesty of the law caused him to despair of any righteousness that he could earn for himself by law keeping and led him to Christ as the end of the law for the justification of the believer (Rom. x. 4 ; Phil. iii. 9).

IV

THE KINGDOM OF GOD

" Jesus and Paul present the same view of the Kingdom of God. The term ' Kingdom of God ' is not very frequent in the Epistles ; but it is used as though familiar to the readers, and when it does occur it has the same meaning as in the teaching of Jesus. The similarity appears, in the first place, in a negative feature—both to Jesus and in Paul, the idea of the Kingdom is divorced from all political and materialistic associations." Secondly, " in positive aspects both in Jesus and in Paul the implications of entrance are ethical. ' Or know ye not ', says Paul, ' that the unrighteous shall not inherit the Kingdom of God ' (1 Cor. vi. 9). Then follows, after these words, as in Gal. v. 19-21, a long list of sins which exclude a man from participation in the Kingdom. Paul is here continuing faithfully the teaching of Him who said, ' Repent ye : for the kingdom of

* So even McGiffert, A. C. : *The God of the Early Christians*.

heaven is at hand.'” Thirdly, “both in Jesus and in Paul the Kingdom appears partly as present and partly as future. In the above passages from Galatians and 1 Corinthians, for example, and in 1 Cor. xv. 50, it is future; whereas in such passages as Rom. xiv. 17 (‘for the Kingdom of God is not eating and drinking but righteousness and peace and joy in the Holy Spirit’), the present aspect is rather in view. The same two aspects of the Kingdom appear also in the teaching of Jesus; all attempts at making Jesus’ conception thoroughly eschatological have failed. Both in Jesus and in Paul, therefore, the Kingdom of God is both transcendent and ethical. Both in Jesus and in Paul, finally, the coming of the Kingdom means joy as well as judgment. When Paul says that the Kingdom of God is ‘righteousness and peace and joy in the Holy Ghost’, he is like Jesus not merely in word but in the whole spirit of his message; Jesus also proclaimed the coming of the Kingdom as a ‘gospel’.”¹ The twofold sense of the Kingdom, sometimes present, sometimes future, can hardly be better or more simply expressed than in the Shorter Catechism statement that Christians are now in the Kingdom of grace and will be in the Kingdom of glory after Jesus’ Second Coming.²

V

SIN AND GRACE

(a) *The need for grace.* In Romans Paul has expressed with inescapable logic the universality of sin. Jew and Greek are all under sin; all the world is immeasurably corrupt and guilty before God (Rom. i., ii., iii.). Through Adam’s disobedience all were made sinners (v. 12-21). Paul himself came to know sin through the law and “died” under its awful sentence. While there is the sense of His own sinlessness in Jesus, our Saviour’s picture of sin is not less black than Paul’s. Jesus traced sin to the heart. “Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings” (Matt. xv. 19). Jesus came to seek and save the lost (Luke xix. 10; xv.), to call not the righteous, but sinners to repentance (Matt. ix. 13; Mark ii. 17; Luke v. 32). Indeed, Jesus taught that even the hearts of the supposedly righteous were an abomination before God (Luke xvi. 15, xi. 39-52, xviii. 9-14; Matt. xxiii.).

¹ Machen: *Ibid.*, pp. 160-1.

² For a fuller exposition of this subject, cf. Vos, G.: *The Kingdom of God.*

Those who suffer special calamities are not the greatest sinners, but "except ye repent ye shall all likewise perish" (Luke xiii. 1-5). Simon the Pharisee is as truly a debtor to God as is the woman of the city (Luke vii. 36-50); even rich men shall hardly enter into the kingdom (Matt. xix. 23; Luke xii. 19-21); indeed every man is hopelessly debtor to God on account of his many sins (Matt. xviii. 21-35); the chief priests and elders need to repent as truly as do the publicans and harlots (Matt. xxi. 31-2). Even though ye be rulers of the Jews "ye must be born again" (John iii. 1-15); otherwise even descent from Abraham will not keep a man from being a child of the devil (John viii. 37-44). Paul traced sin back to Adam; Jesus carried it farther back to the deceiver of Adam, to the father of lies, Satan.

The seriousness of sin is further taught by Jesus and Paul in the doctrine of the certainty of judgment. This constantly appears in the sermons of Paul (Acts xiii. 46, xvii. 31, xxiv. 25); as in his epistles (2 Cor. v. 10). But if there is any difference in emphasis we must agree that Jesus' language on the subject of the judgment, the awfulness of Hell and its interminableness is fuller and more vigorous than that of Paul. The great dike that holds the flood of universalism from sweeping away the evangelical witness is the solemn doctrine of Jesus Christ that "these shall go away into *everlasting* punishment" (Matt. xxv. 46). Our study in the law has already made evident that Jesus and Paul agree with John that "sin is the transgression of the law" (1 John iii. 4). The gravity of sin is seen, then, in its universal sway, in its inward seat, in the fact that it violates God's law and leaves the sinner hopelessly indebted to his Maker, in the judgment and eternal doom that await the unrepentant sinners.

(b) *The proclamation of grace.* We are prone to think of Paul as the pre-eminent preacher of grace and of Romans iii. and iv. and Ephesians as the great grace chapters of the Word. But Paul thinks of grace as appearing in the Saviour (Titus ii. 11, iii. 4-6). John declares that grace and truth in their fulness came in Jesus Christ (i. 14, 17). Luke bids us wonder at the words of grace that fall from His lips (iv. 22); while Matthew reports Jesus opening the Sermon on the Mount with a great grace-word (v. 3). Those only who realize their spiritual poverty, yea destitution, enjoy the blessing of God and the assurance that their hunger for righteousness shall be satisfied (verse 6). Paul looks for Old Testament illustrations of his doctrine "by grace

are ye saved". Jesus finds common grace illustrated in the sunshine and the rain (Matt. v. 45), and constructs His own parables to illustrate saving grace, the unmerciful servant (Matt. xviii. 21-35), the labourers in the vineyard (Matt. xx. 1-16), the lost sheep (Luke xv. 3-7; Matt. xviii. 12-14), the lost coin (Luke xv. 8-10), the prodigal son (Luke xv. 11-32). The former two of these illustrate the fact that man is wholly indebted to God and that God may do as He graciously will with men. Paul has no more emphatic way of saying that God owes no man anything than the following words of Jesus: "When ye shall have done all the things that are commanded you, say, we are unprofitable servants; we have done that which is our duty to do" (Luke xvii. 10). Only by the power of God with whom all things are possible is the salvation of any man possible (Matt. xix. 23-6).

The three parables of Luke xv. present the seeking, saving character of God's grace. The supreme manifestation of the graciousness of God's love according to Jesus (Mark xii. 6; John iii. 16-17, iv. 10), as according to Paul (Rom. v. 1-10; viii. 32) is God's giving up His only begotten Son for us men and for our salvation. Grace means (1) the love of God, (2) the freeness or gratuitousness of that love, and (3) the energy or saving power of that love.

(c) *The sovereignty of grace.* Jesus ascribed it to the Father's revelation that men believe on Him (Matt. xvi. 17, xi. 25-6; John vi. 45) or to the Father's gift (John vi. 37, 39, 65), or drawing (John vi. 44) that men come unto Him; even as Paul teaches that it is only by the Holy Spirit that men call Jesus Lord (1 Cor. xii. 3; cf. Titus iii. 5; 1 Cor. ii. 4, 5; 1 Thess. i. 5), or that God quickens those who else are dead in sin (Eph. ii. 1, 5, 10; Col. iii. 10). Indeed, the elect are so prominent in Jesus' teaching (Matt. xxiv. 22, 24, 31; xxv. 34), and His determination that the things written concerning Himself must be fulfilled (Luke xxii. 37; Matt. xx. 17-19) is so evident that Schweitzer has not inaptly said that predestinarianism dominated the thoughts of Jesus.¹ He came to do the Father's will, and regarded the fulfilment of that will as indispensable. In the "jubilation passage" found both in Matt. xi. 25-30 and Luke x. 21-2, the sovereignty of the Father in revealing the Son is equally absolute with the Son's sovereignty in revealing the

¹ *The Quest of the Historical Jesus*, pp. 387-8.

Father. Jesus' statement that the reason why the Father hides this revelation from the wise and manifests it unto babes is His own good pleasure leaves little for Paul to add in his celebrated chapters in Romans and Ephesians. And yet it is just from the full realization of God's sovereign purpose that the Bible's most gracious invitation issues, "Come unto me all ye that labour and are heavy laden and I will give you rest" and "Him that cometh unto Me I will in no wise cast out." Thus, "It is on the crest of the wave of divine sovereignty that the invitation to pardon and peace breaks upon our shores."

VI

"THE WORD OF THE CROSS"

Paul presented the Cross as the content of Christianity (1 Cor. i. 18). Athanasius found in the death of Christ "the sum of our faith". Even so, the religion of Jesus is the religion of crucifixion, that is, of redemption.¹

At His baptism the voice from heaven identified Jesus with the messianic servant prophesied by Isaiah xlii. 1, while John the Baptist pointed Him out as the Lamb of God that taketh on Himself the sins of the world (John i. 29, 36). In the temptation, therefore, Jesus refused other messianic rôles and even in His early ministry spoke of the tragic element in His vocation (Mark ii. 20; cf. Matt. v. 11). As soon as Peter had made his good confession Jesus unfolded to the disciples this tragic climax in His Messiahship. The repeated conversations concerning His decease (Luke ix. 31; Mark viii. 31-8, ix. 30-2, x. 35-45), and the use of the imperfect tenses (Mark ix. 30-2) indicating that He kept on talking on this theme, have led scholars to describe this period of our Lord's ministry as "the passion ministry of the North". On this occasion Jesus was rebuked by Peter (Mark viii. 32) for teaching His death, as later the disciples were unable to bear the word (John xvi. 12), and proved foolish and slow of heart to believe from the prophets the necessity of the suffering of the Christ (Luke xxiv. 25-6). It is a reasonable inference that this unwillingness of the disciples to hear has much to do with the fact that Jesus is not more frequently reported

¹ Kagawa: *The Religion of Jesus*, p. 84. In using this quotation, the writer means redemption in the Biblical sense, whatever be Mr. Kagawa's meaning.

as teaching the meaning of His death. Jesus "applied to the Messiah the descriptions of the sufferings of the servant of the Lord in Isaiah liii."¹ (Luke xxii. 37) and in connection there with taught its full substitutionary significance, "the Son of man came not to be ministered unto but to minister and to give His life (or soul) a ransom instead of the many" (Mark x. 45; Matt. xx. 28; cf. Isaiah liii. 10-12). In "one of the best authenticated passages in all history"² Jesus declared that the sacramental cup was His blood of the new covenant shed for many for the remission of sins (Mark xiv. 24; Matt. xxvi. 28).

In the Fourth Gospel Jesus describes Himself as the Good Shepherd who of His own right giveth His life for the sheep (x. 11-18); who came to die that He and the Father might be glorified, and all men drawn unto Himself (xii. 23-32); who laid down His life for His friends (xv. 13), and went away that the Comforter might come (xvi. 7). In dying Jesus prayed that the Father might forgive His murderers and declared that He had finished the great work committed to Him.

In the one chapter in which the third gospel summarizes the post-resurrection teaching the death of Christ is referred to thrice as the burden of Jesus' teaching (Luke xxiv. 6-8, 26, 46). Thus at least twice during the forty days Jesus traced out for the disciples the Old Testament prophecies concerning His death. To the Gospel of the Forty Days, then, we ascribe the collection of Old Testament passages on this subject which Dr. A. D. Heffern has rightly said underlies the preaching of Acts and is referred to in 1 Cor. xv. 3. To the collection certainly belonged Isaiah liii., which Philip used as had his Master before him (Acts viii. 30-5).

With the Pentecostal coming of the Spirit there followed a Copernican revolution in the disciples thinking according to which the Word of the Cross which they had previously rejected became the focus of their lives, their thought, and their preaching as is most clearly seen in Paul (Gal. ii. 20-1, iii. 1; 1 Cor. i., ii. 2). Paul presents Christ as our legal substitute who satisfied the precepts of the law by His obedience and endured its penalty in His death (Rom. v. 12-21; Col. ii. 14); who gave Himself a substitutionary ransom (1 Tim. ii. 6), being made sin (2 Cor. v. 21), and a curse (Gal. iii. 13) for His people that they

¹ Schweitzer: *The Mysticism of St. Paul*, p. 59.

² Moffatt, James: *Grace in the New Testament*, pp. 80-1.

might be made the righteousness of God in Him and receive the blessing of the Holy Spirit. Through the death of Christ God reconciled us unto Himself, that is, God changed the status or relationship of enmity that existed between the holy God and sinners to one of peace by imputing our trespasses unto Him (Rom. v. 6-11; 2 Cor. v. 18-21). Thus Christ's death as our penal substitute vindicates God's justice in forgiving sinners and sets Christ forth as the mercy-seat where alone can sin be forgiven (Rom. iii. 21-6). Under the inspiration of the Holy Spirit Paul has simply expounded in its fuller implications the doctrine of Jesus, of John the Baptist, of Isaiah, and of the sacrificial system. This great Bible doctrine is that guilt has been expiated in an act of worship. As the High Priest Jesus offered Himself a sacrifice to satisfy Divine justice by bearing the penalty we deserve.

VII

CONDITIONS ON WHICH SALVATION BECOMES AVAILABLE

Jesus and Paul lay down the identical conditions as requisites for the acceptance of salvation. Jesus began His preaching with the message, "repent and believe the Gospel" (Mark i. 14). Paul testified both to Jews and Greeks repentance toward God and faith in our Lord Jesus Christ (Acts xx. 21). Under Paul's preaching men did these things, they turned from idols to serve the living God and to wait for His Son from heaven (1 Thess. i. 9-10). We are so wrapped up in Paul's emphasis on faith that we sometimes forget that the first as well as the last beatitude in the Gospels (Luke i. 45; John xx. 29), is given to faith. And the Fourth Gospel is one continual exhortation to men to come unto Him and exercise faith in Him. Jesus' ultimatum is: "Except ye believe that I am He ye shall die in your sins" (John viii. 24), and "except ye repent, ye shall all likewise perish" (Luke xiii. 5). Indeed, Paul's most pointed sentences on justification (Rom. iv. 4-5) may easily have been drawn from Jesus' parable of the Pharisee and the Publican (Luke xviii. 9-14). It is not the man who trusts in his own works, but the man whose faith in a God who justifieth the ungodly forces a cry for mercy from his heart that goeth home justified. Jesus, as well as Paul, teaches that salvation is a present possession. Believers have

passed out of death and into life (John iii. 36, v. 24, xvii. 3); or out of condemnation into justification (Rom. viii. 1; v. 1).

Similarly, Jesus and Paul recognize the fact, the obligation and the efficacy of the same two sacraments, baptism and the Lord's Supper (Matt. iii. 5, xxxviii. 19; John iii. 5; Rom. vi. 3-4; Gal. iii. 27-8; 1 Cor. xv. 29 and Matt. xxvi. 26-8; John vi.; 1 Cor. x. 1-22, xi. 23-9).

VIII

THE PERSON OF CHRIST

Harnack has asserted that not the Son, but the Father alone has a place in the Gospel as Jesus proclaimed it. However, the record in every one of the four Gospels is very different from Harnack's assertion. Jesus' works (John iv. 46-53, v. 36, x. 25, 38, xi. 42, xiv. 11), as well as His words called men to come unto Him and to believe on Him (Matt. xi. 28; John vii. 37-9; Mark ix. 22-6; Luke iv. 16-21; Matt. xvi. 15-17; John i. 47-51, iii. 13-16, iv. 1-42, v. 19-46, vi. 35, 40, 45, 47, viii. 24, ix. 35, x. 7-17, xi. 25-6, xii. 36, xiv. 1, etc.). Here are some of His matchless words: "Come! all ye that labour and are heavy laden—hither to *Me*; and I will give you rest . . . ye shall find rest for your souls." Does the spirit sag? "I am the bread of life." Does the heart mourn? "I am the Resurrection and the life . . . I bind up the broken heart." Is the hand fumbling for a guide? "I am the light of the world . . . he that followeth *Me* shall not walk in darkness, but shall have the light of life." Are the dynamics of life exhausted in lassitude and weariness? "He that believeth in *Me* shall never thirst; for the water which I will give shall be in Him a well of water springing up unto eternal life." As our Southern poet, Sidney Lanier, wrote: "Where are the strong arms in which I too might lay me and repose and yet be full of the fire of life? And through the twilight came answer from the other world—Master, Master, there is one, one Christ. . . . And in His arms we rest." Addressing the Creator Augustine said, "Thou hast made us for Thyself and our hearts are restless until they rest in Thee." Jesus, alone among historical figures, invites us "Come unto *Me* and I will give you rest." And the verdict of the Christian centuries is that Jesus has been and is keeping His word. Jesus does give the rest that only God can give.

In the Fourth Gospel the human nature of Jesus is evidenced as He rests (iv. 6), weeps (xi. 35), thirsts (xix. 28), and dies (xix. 30), while He vindicates His own Deity by consistent arguments (v. 17-46, viii. 12-59, etc.), as well as by direct assertions of His oneness with the Father (x. 30; xiv. 9, xvii. 22). Compared with the Synoptics there is a difference; but it is solely one of emphasis. If His human nature is more stressed in the first three Gospels, there are no loftier revelations of Jesus' Divine self-consciousness to be found anywhere in John than in a passage common to Matthew and Luke, and hence a part of the hypothecated "primitive sayings" (Harnack's Q)—Matt. xi. 25-30; Luke x. 21-2. Here Jesus separates Himself from men and equates Himself with the Father, Lord of heaven and earth, in complete and reciprocal knowledge, sovereignty and revelation. In a passage which so radical a critic as Schmiedel¹ regards as one of the "foundation-pillars for a really scientific life of Jesus" (Mark xiii. 32), Jesus as definitely exalts Himself as the Son above the angels of heaven as these heavenly denizens are exalted above earthly men. A full study of Jesus' greater confession² (Mark xiv. 62-3; Matt. xxvi. 63-8; cf. Luke xxii. 66-71) shows that under oath Jesus answered the High Priest's question with the affirmation that He was (1) the Christ, (2) the Son of the Blessed, (3) the Lord who is at the right hand of Jehovah (Psalm cx. 1), and (4) the Son of man who shall return in the clouds of a Divine theophany (Dan. vii. 13-14).

The identification of the Christ with the Lord (of Psalm cx.) which is here presupposed, is one of the best attested teachings of Jesus to be found in all Scripture (cf. Mark xii. 35-7; Matt. xxii. 42-6; Luke xx. 41-4; Acts ii. 35-7; 1 Cor. xv. 25; Heb. i. 13). In the parable of the vineyard given in the triple Synoptic tradition (Mark xii. 1f.; Luke xx. 9-18; Matt. xxi. 33f) as well as in the Fourth Gospel Jesus is God's unique Son prior to His mission to the world. The Son of Man, Jesus' favourite self-designation, is freighted with the implications of a heavenly pre-existence and glory in which it is steeped in Daniel and the Parables of Enoch and from which He comes to earth (John iii. 13, vi. 27, 38, 42, 51). In the Synoptics the Son of man is constantly represented as coming on the clouds of a Divine theophany (Matt. xxvi. 64, xxiv. 30), coming with power and great glory

¹ *Encyclopaedia Biblica*, col. 1881.

² Cf. the author's "The Greater Confession" in *THE EVANGELICAL QUARTERLY*, October 1935.

(Matt. xvi. 27, xxiv. 30), coming with His angels (Matt. xxv. 31, xvi. 27, xiii. 41), coming in His Kingdom (Matt. xvi. 28), or coming for the final judgment (Matt. xxv. 31). That Jesus means Himself by the Son of Man is evident in other passages where the Son of Man is represented as serving, suffering, needing a place to lay His head, dying and rising (Mark viii. 31, ix. 9, 12, 31, x. 33, 45; Matt. xxvi. 45; John xii. 34).

The possession and control of the angels was the pre-eminent mark of Jehovah of hosts. But the Son of Man comes in the glory of His Father with all the holy angels *as His own angels*. Though the Sabbath is "the Sabbath of Jehovah, thy God" the Son of Man is Lord of the Sabbath (Mark ii. 27). As the Bridegroom (Mark ii. 18-20) Jesus puts Himself in the place that is jealously maintained by Jehovah in the Old Testament (cf. Hosea, etc.). In His answer to John the Baptist (Matt. xi. 10; Luke vii. 27) as in the introduction to Jesus' public ministry given in "the triple tradition" (Matt. iii. 3; Mark i. 2-3; Luke iii. 4-6), Jesus identifies Himself and is identified by the evangelists with the Lord Jehovah of Malachi iii. 1 and of Isaiah xl. 3-5.

The Resurrection was an act of God, reversing the verdict which condemned Jesus and vindicating His self-affirmations. Thereby Christ entered into His glory (Luke xxiv. 26; cf. John xvii. 5). Indeed, the outstanding theme of Jesus' post-resurrection teaching is His own heavenly power and Divine glory. His Name is the ground on which their preaching is to rest (Luke xxiv. 47). Though in heaven He is to continue present with them (Matt. xxviii. 19). Himself clothed with all authority in heaven and on earth (Matt. xxviii. 18), He endues them with power from on High (Luke xxiv. 49; John xx. 22), and authorizes them to offer salvation to all nations (Matt. xxviii. 19). This salvation involves baptism into His own Name as well as that of the Father and of the Holy Spirit, indoctrination in His teachings, and the fellowship of His presence to the end of the ages and to all the nations of earth. Thomas was but acting on these teachings when he said unto Jesus, "My Lord and my God" (John xx. 28). From these records R. Seeberg has properly concluded that the catechism of primitive Christianity included a demonstration of Christ's Deity resting on the revelation which Jesus made of Himself consummated during the post-resurrection period.

In accord with the high Christology of the Greater Confession Jesus is represented in the sermons in Acts as the Lord at the Right Hand of God (ii. 33-4), and as the Son of Man in heaven (vii. 56). As the Lord from heaven Jesus appeared to convert Saul the persecutor into Paul the Apostle (ix. 4-6). Manifesting Himself in a Divine theophany the One whom Paul the Pharisee had worshipped as Lord identified Himself as Jesus. Small wonder, then, that Paul continued to worship Jesus as Lord and to apply to Him Old Testament texts in which Lord was originally used of Adhonay or Jehovah (1 Cor. i. 31, x. 1-10; 2 Cor. iii. 16, x. 17; Rom. x. 13; Eph. vi. 4; 2 Tim. ii. 19, iv. 14). This identification of Jesus with the Lord of the Old Testament is as significant as the fact that Paul as well as other New Testament writers applies the term Theos (God) to Jesus (Acts xx. 28; Rom. ix. 5; Titus ii. 13; 2 Thess. i. 12; Heb. i. 8; John i. 1, i. 18 [Aleph B.C. text]; xx. 28; 1 John v. 20, and perhaps Acts xviii. 28).¹ Paul declared that the rulers of the world had crucified the Lord of glory (1 Cor. ii. 8; cf. James ii. 1). For Paul Jesus is God's Son, existing fundamentally in the form of God, who was born of the seed of David, but only according to the flesh, that is His human nature. According to the Spirit of holiness, His Divine nature, He was shown to be the Son of God by the resurrection from the dead (Rom. i. 1-4; Phil. ii. 5-11).

IX

THE HOLY SPIRIT

In the Gospels John the Baptist declares that the Messiah should baptize with the Holy Spirit (Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 33). At His Baptism Jesus is anointed with the Holy Spirit and begins His Galilean ministry by affirming that He is the Spirit-anointed Messiah (Luke iv.; Isaiah lxi. 1f.). By the Spirit His outward activity is guided (Luke iv. 1, 14); His mighty works done (Matt. xii. 28), and His inner life sustained (Luke x. 21). Paul simply carries this thought to its climax when he represents the risen Christ as the life-giving Spirit (1 Cor. xv. 45; 2 Cor. iii. 18; Rom. viii. 9-11; cf. Acts ii. 33).

¹ The application of the term God to Jesus in the majority of these texts is accepted as definitely by the "liberal" scholar, A. C. McGiffert, *The God of the Early Christians*, as it is by the conservative, Warfield, *The Lord of Glory*.

Again Jesus taught a special coming of the Holy Spirit for the realization of which it was expedient that He go away (John xvi. 7, xiv. 16-18, xiv. 26, xv. 26; cf. vii. 37-9). In conformity with this thought and with the typical significance of Pentecost (cf. Fairbairn's *Typology*) Paul teaches that the promised blessing of the Spirit depends directly upon the expiatory death of Christ (Gal. iii. 13-14 and probably Rom. viii. 1-4). By becoming a curse in our stead Christ redeemed us from the curse of the law that we might receive the blessing of Abraham, the promised Holy Spirit.

Finally, Paul gave full exposition of the truth of the Holy Spirit's gracious indwelling of God's people, of which Jesus had more briefly spoken in the Gospel (John iii. 1-15; Luke xi. 13), and the Farewell Discourses. Christianity is a Divine life which the Holy Spirit plants in the soul.

(a) *The Holy Spirit is the cause of the believer's life.* He giveth life (Eph. ii. 1, 5, 10; iv. 24; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10); His renewal is a regeneration (Titus iii. 5). The unrenewed man is blind to spiritual things (1 Cor. ii. 6-16), even Christ crucified is foolishness to him (1 Cor. i. 23). The Holy Spirit removes the veil of darkness from his heart, enlightening his mind to accept the Gospel (2 Cor. iii. 12-18, iv. 6; Eph. iii. 16-19). The Spirit accompanies the preaching of the Gospel effectually working faith in the hearts of hearers (2 Cor. iii. 3; 1 Cor. ii. 4-5, xii. 3; 1 Thess. i. 5; Eph. ii. 8). He is designated severally "the Spirit of wisdom" (Eph. i. 17), "the Spirit of faith" (2 Cor. iv. 13), and "the Spirit of adoption" (Rom. viii. 15-17; Gal. iv. 4-7) because He is the author of these several blessings.

(b) *The Holy Spirit constantly carries forward this new life as its continuous cause.* He sanctifies (1 Thess. iv. 7-8; 2 Thess. ii. 13; Rom. viii. 14; Gal. v. 25). The Christian is strengthened and preserved by the Spirit, and worships and prays by His inspiration (Eph. iii. 16, vi. 18; Phil. i. 19, iii. 3; Rom. viii. 27). He granted supernatural gifts, such as speaking with tongues, miracles, etc., to attest the Apostolic revelation; but Paul regarded love as His greatest gift to man (1 Cor. xii. 14) and His fruit as manifold (Gal. v. 22f.).

(c) *The Holy Spirit is the pledge* (Rom. viii. 23; 2 Cor. v. 5), *the cause* (Rom. viii. 8), *and the fundamental characteristic of the resurrection and eternal life of the believer* (2 Cor. iv. 18;

I Cor. xv. especially verses 44-6). In distinction from the Old Testament the present is pre-eminently the age of the Holy Spirit ; but that age which is to follow the return of the Lord is even more His age. Then we shall have bodies motivated and controlled by the Holy Spirit, that is, spiritual bodies.

X

THE TRINITY

“ In the doctrine of the Trinity we hear the very heart-beat of the Divine revelation for the redemption of mankind.” This revelation of the *living* God was not first made in formula ; but in life, in act ; in the Incarnation of God, the Son and in the outpouring of God, the Holy Ghost. The Old Testament is the preparation for this revelation ; the New Testament its product. The Trinity appears in the New Testament not in the making but already made. It is everywhere presupposed and is constantly peeping out through the Apostolic literature. In the Gospels it appears at the conception of Jesus (Luke i. 30-5) at His presentation (Luke ii. 26), at His baptism (Matt. iii. 16-17 ; Mark i. 10-11 ; Luke iii. 22), in the discourse with Nicodemus (John iii.) and in His teaching at the “ jubilation passage ” (Luke x. 21-2), the farewell discourses (John xiv.-xvi.), and the post-resurrection teachings (Luke xxiv. 49 ; Acts i. 4-5, 7-8 ; John xx. 21-2 ; Matt. xxviii. 19). In the last passage we have “ the authoritative announcement of the Trinity as the God of Christianity by its Founder in one of the most solemn of His recorded declarations ”.¹ Israel had worshipped the one only living and true God in the Name of Jehovah. Jesus directed His disciples to worship the same one only, living and true God “ in the Name of the Father and of the Son and of the Holy Spirit ”. With stately impressiveness He asserts the unity of the three by combining them all within the bounds of the one Name, and then emphasizes the distinctness of each by introducing them in turn with the repeated article. Similarly in the Farewell Discourses we are kept in continual contact with three who stand each to the others in personal relationship and who are yet in a deep underlying sense one.

In the Apostolic Benediction Paul presents the same faith in a slightly different terminology. As one of the Trinity the

¹ Warfield : Article “ Trinity ” in *I.S.B.E.*

Saviour used intertrinitarian terms. The Apostle uses terms indicative of the believer's relations to the Triune God. Among the Old Testament names for Deity the rabbis distinguished "God" as the creator and judge, and "Lord" as the same being in His covenant relations to Israel. The Spirit of Jehovah is God in His executive functions. Acting on these distinctions and what is apparently a suggestion in Jesus' teachings (Matt. xxiii. 9-10), Paul distributed the names of Deity to God, our Father, the Lord Jesus Christ, and the Holy Spirit. This terminology shows that Paul's experience was Trinitarian.

God manifested Himself as a Trinity in man's salvation; and the Trinitarian self-manifestation of God reveals a Trinity of eternal persons in the Godhead. What is said of Christ cannot be transferred to the Spirit. We do not speak of the death, resurrection, or second coming of the Holy Spirit. The work of the Spirit in us depends upon and follows the work of Christ for us (Rom. viii. 1-5; Gal. iii. 13-14, iv. 4-6). The Spirit's work is likewise distinguished from the Father's, in that the Spirit leads us to call God "Father" (Rom. viii. 26, xv. 16; Gal. iv. 6). Then there are a number of passages in Paul, such as Rom. xv. 16, 30; Eph. ii. 19-22, iv. 4-6; Gal. iv. 4-6; Titus iii. 4-6; 2 Cor. xiii. 14, in which the three persons or the Godhead are brought together in one section. It is impossible to suppose that the Father is the personal subject of every act given in these passages. Hence, as Seeberg has pointed out,¹ the Trinitarian formula sounding in our ears everywhere in the Apostolic literature, common to all of the New Testament writers, must have come from the only source common to all these writers who used this Trinitarian formula, that is from Jesus Himself. Paul presupposed the Trinity, because Jesus had revealed the Trinity. And "every new revival of Christianity has been a revival of adhesion to fullest Trinitarianism".²

XI

CONCLUSION

This survey of the teachings of our Lord Jesus and of His apostle Paul shows that on the major *loci* of theology the servant

¹ Seeberg: *Evangelium Quadragesima Dierum*.

² Kirk, K. E.: in *Oxford Essays on the Trinity and the Incarnation*.

is in accord with his Master. Thus, in so far as the limits of the thesis go, it contributes to the doctrine of the unity of Scripture.

A further conclusion forces itself upon the writer. Paul brought to the Gospel one of the best minds of all the ages, a mind thoroughly at home in that Judaic and Old Testament background in which our Lord had been trained. He was the recipient of direct revelation, marvellous grace, Divine inspiration. From the eye witnesses and ministers of the Word in the primitive community he had much more data concerning the historical Jesus than appears in the Four Gospels (cf. John xxi. 25). He could quote words from Jesus not found in the Gospels (Acts xx. 35) and refer to a word of the Lord not distinguishable there (1 Thess. iv. 15). But the more adequately a disciple has entered into the thought of his master the less does he need pedantically to quote the words of the latter in order to truly represent his meaning. Paul was dominated by Christ as, perhaps, no other man was ever dominated. Christ lived in him, the Word of Christ dwelt richly in him, yea, every thought was brought into captivity to Christ. The result was that Paul so regularly presented the teachings of his Lord that when occasion arose in which he had no commandment of the Lord, but had to give his judgment as one that had obtained mercy it called for special comment (1 Cor. vii. 25). Thus Seeberg's view that one needs the epistles as a commentary to supplement the brief summaries of the post-resurrection teachings found in the Gospels ought to be expanded. One needs Paul's presentation of the mind of Christ to understand the whole tenour of our Lord's teachings. The Christian who seriously wishes to know the theology of Jesus cannot neglect Paul. When the back to Christ movement becomes a whole-hearted quest, men will earnestly seek, through each one of those whom the Lord commissioned to proclaim His will, to attain the complete message of the Christ. And these seekers will find that Paul is "an apostle, not from man nor through a man, *but* through Jesus Christ" (Gal. i. 1). The Pauline presentation is as essential as the Markan or the Johannine to a full apprehension of the truth as it is in Jesus.

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